

THE Harbinger of Light.

A
MONTHLY JOURNAL
DEVOTED TO
ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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DR. PEEBLES has finished his second mission here, has sown his seed, and departed on his way. On the occasion of his former visit to this city, in 1872, the Press made common cause against him, and did their best during the first month of his lectures to aggravate popular prejudice and write him down. It required a considerable effort on the part of his committee and friends to overcome this antagonism, and place him fairly before the public. This they finally succeeded in doing, and the five lectures given by him in the Opera House prior to his departure in February, 1873, were fairly reported, and very extensively read.

The influence of these lectures was doubtless an important factor in modifying the prevalent animus against spiritualism, and preparing the public mind for a more favorable consideration of its philosophy. The rational views of religion promulgated by spiritualists have had a marked influence on religious thought in Victoria, and large numbers are to be found, not connected with them as a body, whose views in all but the fact of spirit intercourse, are identical. To this we owe the more favorable reception of Dr. Peebles on the present occasion, the only abuse he has received being from the sectarian press. The modern "Ephesians" follow the example of their ancient prototypes, and cry down everything that conflicts with their vested interests, knowing that the majority of their readers still nominally support the existing systems of religion. The secular press has carefully avoided giving prominence to Dr. Peebles or his lectures, but what they have said has been fair and truthful.

In the course of his recent lectures, the central ideas from which the minor ones were elaborated, were—The existence of a Divine intelligence governing by immutable law; the invisibility of all the greatest forces; the

reality of the communion between the visible and the invisible worlds; the beauty of the character of Jesus as a teacher, reformer, and "man approved of God;" that spiritualism underlies all the principal religions of the world, and that Death is but the bridge which connects this world with the next.

No mind free from materialistic bias on the one hand, or doctrinal prepossession on the other, could reasonably object to the foregoing ideas, or fail to acknowledge the legitimacy of endeavoring to prove those propositions relating to the after-life which are demonstrable, the one proposition relating to the invisibility of force is known to science; the spiritualistic propositions have been proved by millions of living witnesses, and the remainder are in harmony with the religious sentiment of at least the Christian world. With such a basis to work upon—a sincere conviction of the truth of his propositions—a store of evidence, chiefly derived from personal experience—a fluent speech, and an impressionable mind—Dr. Peebles naturally carried his audience with him, and created a favorable impression upon many who had previously given but little thought to the momentous subjects that formed the themes of his discourses. Those who have had experience in connection with religious revivals may opine that the interest aroused by Dr. Peebles' lectures will be evanescent and transitory, but there is a vast difference between the two. Church revivals are based upon an unsubstantial dogma, and the fervor of excitement produced by them is abnormal; whilst logical discourses based upon substantial truths, tend to elevate the normal condition, the mind appropriating and assimilating more or less of the truths elaborated, according to its receptivity. It is this that gives stamina and permanence to Dr. Peebles' teachings, the central truths behind them are an illuminating power which prevents the point of his discourses dying out. Another important feature adding to the interest and utility of these discourses was the speaker's earnest conviction of the truth of what he uttered. He spoke more from the heart than from the head, his appeals were not only to the intellect but to man's religious nature and intuitive perceptions of what was right and good. The Revivalist speaker appeals to man's emotional nature alone, the scientific man, or man of letters, to his reason—

ing or intellectual faculties; but men who appeal to man's entire nature, as Dr. Peebles does, are rare. One practical outcome of his visit is the establishment of a new and substantial Spiritualistic organisation, which we trust will, ere long, be the means of inducing other apostles of the new dispensation to visit these shores, and sow the seeds of progress in the many enquiring minds who are ready for its reception.

THE *Weekly Scotsman* of March 31st publishes an abridgment of a lecture delivered by the Rev. Charles Voysey on the "Religious Upheaval in Scotland." The very fact of one of the leading secular papers of that country devoting upwards of a column to the presentation of the gist of this lecture is an indication of the subject it treats upon. According to Mr. Voysey, the "heresy" which has been cropping up in both the Presbyterian and Free Churches of Scotland for some time past, has now assumed such a hold that all efforts to check its progress are unavailing. In the recent trials of Mr. Macrae and Professor Smith the sympathy of their ecclesiastical judges with the heretical opinions they expressed was plainly manifest, and a conviction became impossible; the efforts of the strict Church party in several minor instances have entirely failed, and the Westminster Confession, with the infallibility of the Bible, are "going by the board." Mr. Voysey gives the Scotch credit for greater earnestness in religion than the English, and to this attributes the rapidity of the transition to more liberal views. "Once convince them," he says, "that a reformation is needed, and they will make short work of pulling down the old and building up the new." The religious news from Scotland indicates the correctness of this assertion.

WHAT JESUS TAUGHT.

'Tis not for righteous men I'm sent,
But those who've gone astray;
To call upon them to repent,
And turn from errors way.

To tell them, God their Father lives,
The only Good, and Wise!
Who humble penitents forgives,
Receives, and sanctifies.

He asks no costly sacrifice,*
Obedience He requites,
The contrite heart He'll not despise,
In mercy He delights.

Come all ye weary unto me,
And I will give you rest;
Your Heavenly Father seek, and be,
Through truth and mercy, blessed.

Let love to God, and love to man,
Your actions all decide,
The Law, and Prophets teach this plan,
A holy, perfect guide.

Let such as pardon would receive,
Enjoy the peace of heaven,
Then learn their brethren to forgive,
And they shall be forgiven!

The man who does my Father's will,
I'll own him as my Brother!
And she who doth His laws fulfill,
My Sister, and my Mother!

Live like to God, who lives to bless,
The evil, and the good,
The just and unjust furnishes,
With sunshine, rain, and food.

Let your light shine, that men may see,
God rules within your breast;
And praise His holy name through thee,
By God you'll then be blessed!

RECLUSE.

* Math. vi. 14, ix. 13, xxii. 7, xviii. 35.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

WESLEYAN HYMNS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—In your issue of the 1st instant the *Spectator* is asked to say where the following lines may be found:—

"The Unitarian fiend expel,
And chase his doctrine back to hell."

and

"That Arab-thief, as Satan bold,
Who quite destroyed thy Asian fold."

As it is probable the editor may not condescend to give the information, I take the liberty of answering for him. They are to be found in the 443rd Hymn, Wesleyan Collection.

This hymn, however, is erased from the new version, which came into use on the 1st of January last. The editor of the *Spectator*, March 18th, 1876 (being possessed with the same amount of uncharitableness), states he would have been glad to find the hymn containing the above lines retained as a continued protest against the doctrines of the "Unitarian fiend," and the "Arab thief."

I have not been able to find in any of the old Methodist hymn books the verse quoted in your *Harbinger* of May 1st:—

The World, the Devil, and Tom Paine
Have tried their best, but all in vain;
They can't prevail, the reasons this—
The Lord protects the Methodists.

But remember hearing three verses of a similar nature repeated at a Wesleyan Church anniversary some months ago, and which I here subjoin:—

- 1.—A Methodist it is my name,
I hope to die and live the same,
Oh! may I always rest on this,
And be a faithful Methodist.
- 2.—They preach, and pray, and sing their best,
They labour hard for endless rest,
I hope the Lord will them increase,
And turn the world to Methodist.
- 3.—A better Church can not be found,
Their doctrine is so pure and sound,
One reason I will give for this,
The Devil hates the Methodist.

Will any one at the present day shock our feelings and understandings to the uttermost by telling us that Almighty God was incarnate in the infant Jesus, and wrapped in swaddling clothes, as instanced in one of Dr. Watts' hymns:—

"This Infant is the Mighty God,
Come to be suckled and adored."

The language is almost too horrible to be quoted. Dr. Watts was a man of piety, and of very considerable intellectual powers; yet to this extreme point could his mind be debased by a belief in the doctrine of the Trinity.

Who can believe that the very first of the Commandments would have been so obscure, and so ill understood by the Church through such a succession of ages that two persons equally entitled to worship, should have remained wholly unknown to the people of God and deprived of divine honours even to that day, this doctrine was introduced by the Church.

I was educated a Trinitarian, but having resolved in matters of religion to rest on the faith or judgment of no man, determined to search out and settle each point of my religious belief by the most careful perusal and meditation of the scriptures themselves.

To Unitarian Christians belong a triumvirate of intellect, wisdom, learning and piety, which cannot be paralleled, in the immortal names of Locke, Newton, and Milton.

Yours truly,
LAYMAN.

Vaughan, July 18th, 1877.

PROPHECY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—A host more of prophecies, as indubitable as those mentioned in my last, could be given with ease; but I have space for only one or two, which are well known in the world of letters. Referring incidentally to Swedenborg's precise prediction of his own death a month beforehand, and to the same seer's prophecy in 1772, that about eighty years thence the world would be startled by the occurrence of wonderful phenomena, I pass on to one of the most familiar, and yet one of the most remarkable predictions ever uttered. I refer to the poetic lines known as "Mother Shipton's Prophecy," first published in 1848. As space is pressing, I trust to be excused for not transcribing the stanza in poetic form:—

"Carriages without horses shall go, And accidents fill the world with woe; Around the world thoughts shall fly, In the twinkling of an eye. Water shall yet more wonders do; Now, strange! but yet they shall be true. The world upside down shall be, And gold be found at root of a tree. Through hills man shall ride, And no horse or ass be at his side. Under water men shall walk, Shall ride, shall sleep, shall talk. In the air men shall be seen, In white, in black, in green. Iron in the water shall float, As easy as a wooden boat. Gold shall be found and shown, In lands not now known. England shall at last admit a Jew, and fire and waters shall wonders do. The world to an end shall come, In eighteen hundred and eighty-one." It will be observed that, with the exception of the last two lines, every incident herein mentioned has already transpired. With regard to those two lines, we, of course, cannot speak authoritatively; they may yet be verified: but probably they were brought in merely to "eke out a faltering rhyme." Now, the question arises,—If the fact of a person's having accurately foretold an event be irrefragable evidence of that person's being the direct recipient of deific inspiration, how is it that an old hag like "Mother Shipton," reputed to be "a dealer in the black art," and one of those against whom Moses fulminated his mandatory denunciation, "Thou shalt not suffer a witch to live," could have revealed with such precision the inventions enumerated in the foregoing quotation? Putting this question recently to a clergyman of this city, I received the reply: "Oh, she got her prevision from her great master, the Devil." "What!" I exclaimed, "Could the Devil, that old serpent, who was a liar from the beginning, and whom you reverend gentlemen so frequently delight to designate 'the father of lies,' could he have been the instigator, the revealer of such truths, such veritable facts, as are contained in Mrs. Shipton's prophecy?" "Yes," answered my friend, "I have no doubt he could, to gain his own nefarious ends." "Then," I replied, "how know you that it was not this same Devil that gave to Israel's prophets, to the Syrian seers, and to John of Patmos, their wonderful intuitions and divine illuminations? May not *their* inspiration have come from the same arch-fiend? Pray, in what consists the difference between the revelations of Biblical saints and the predictions of 'heathen' and modern sinners? If the Devil was the author of the *one*, may he not have been the author of the *other* also?"

Mr. Editor, I have trespassed so far upon your space that it becomes imperative to close. The conclusion, the very palpable conclusion of the whole matter must now be left to your readers.

Yours truly,

VOX VERITATIS.

THE NEW "PILGRIM'S PROGRESS."

NEARLY one hundred copies of this work have been subscribed for, and as soon as the list reaches one hundred and fifty it will be put in the printer's hands. We would urge our readers, who have not yet subscribed, to send in their names early, to ensure a speedy publication.

FIGURATIVE SCRIPTURAL PHRASES.

DEAR HARBINGER,—The communications of your correspondent, "Layman," are read by some in the circle of my acquaintance with feelings very much akin to horror. One gentleman remarked to me he wondered his letters were allowed to appear in the *Harbinger*, seeing that paper, as a rule, does not endorse all the ideas projected by "Layman." In this matter I differ from my friend, as I consider every man has a right to be heard, provided his sentiments are not obnoxious to sound morality. The objections advanced by that writer in reference to many portions of the Bible will derive all their force from the nature of the arguments employed. For my own part I hold there is much in both Testaments—particularly the Old—that is fabulous and immoral, and calculated to produce enmity between man and man, instead of "peace and good will." But I look upon the teachings of Jesus as the one redeeming feature of the book, containing as they do the most exalted sentiments, and inculcating philanthropy of the highest type. With your permission, I would like to examine some of the illustrations supplied by "Layman," to see whether they will legitimately lead to the conclusion to which he has arrived. He quotes "let your light so shine," &c., and also, "let not your left hand know," &c., and then asks how this discrepancy is to be reconciled. I give the explanation as it appears to me, and this I do without any pretensions to infallibility, and hope your readers will bear it in mind. I should imagine the first had reference purely to principles and truths, which we are bound to avow and practise, so that the world may see there is no disagreement between what we do and what we say. As Swedenborg would say, a man having perceived a truth is bound to put it in practice to the best of his ability; otherwise it exists only in his intellect, and not in any way in his will, which is the real life of the man. This mainly applies to what constitutes an upright life; for one may wish many things, such as being of use to our fellow-creatures, without having the power, yet when opportunity does occur it should be used, to prove the reality of what we profess. This will lead to our light shining before men as a natural consequence, simply because the subject possessed the elements of luminosity, and shining would therefore be the natural outcome. This is only cause and effect, which will apply to God himself, who would have existed alone, were it not for the emanation known as creation, by which he becomes revealed to others. The other text would signify we are not to make a parade of our goodness for the sake of gaining applause. Good is to be done for its own sake, and not for gaining a reputation. The distinction to my mind between these two texts is clear enough, though all do not see alike.

With regard to "cutting off the right hand," and other seemingly incongruous statements, "Layman," I think, with a touch of disingenuousness, fails to take into consideration the fervid and imaginative form of expression used in the East. Even our own language, which is supposed to be eminently utilitarian, would, if taken literally at all times, lead to ludicrous results. Take, for instance, the phrase "look out," it has only to be modified in tone, and it can be made to mean just the opposite of what the words should indicate, as the poor Frenchman found to his cost, in putting his head out of the window when he ought to have kept it in. How often is the phrase, "it won't hold water," used to signify inconsistency of argument, which, to the foreigner, unacquainted with the idioms of our tongue, would appear as ridiculous as Biblical utterances to "Layman." Jesus could hardly be understood to mean that mutilation should take place, when he had so much sympathy with human suffering, and was constantly employing his power to remove it. Candour demands the same allowance for idiomatic forms of speech, whether it belong to the East or West. When we talk of "striking oil," when there is no oil, and "it won't hold water," when the presence of that element is not even dreamed of, we surely can afford to be less hypercritical when dealing with those languages, confessedly of a highly figurative construction. "Layman" also thinks it was very indiscreet of Jesus to utter anything

to the disparagement of "rich men." I don't know, this is a very difficult problem to solve. If we consider the "Kingdom of Heaven" to consist of a state of happiness, resulting from the highest philanthropy, it is only logical to conclude that those who have manifested a persistent selfishness in this life, and shown an utter disregard to the wants of others, can scarcely be fit subjects to enter therein. I do not mean to say there are no rich men who are kindly disposed, for it is not my mission to act the judge; but I do maintain the very process of amassing riches is one that hardens the heart, develops all our selfish proclivities, and quenches the little spirituality that might be struggling for existence. And that principle which has been so active to prompt our acquisitiveness, still asserts its ascendancy by inciting us to stringently retain what we have already acquired. To be sure such an anomaly might exist in the world of a kind rich man; but I am afraid those in very indifferent circumstances will be slow to believe it, and I rather think if a poll could be taken of the voice of the people, it would favour Jesus' reading in preference to "Layman's." When we reflect that people can only get unduly rich at the expense of others, either by appropriating their labours or their goods, we may be sure benevolence is a very scarce article in the transaction. Besides all this, to create one case of competency, as it is called, requires that there be many cases of indigency, for no man ever got rich by his own labour, and it is only what he is able to abstract from others, in some shape or other, his superabundance is added.

I would commend these few things to the consideration of your readers, if you will kindly allow them a place in your journal, and I hope "Layman" will concede sincerity to the writer in his attempt to evoke a fair meaning of disputed passages.

Yours truly, INVESTIGATOR.

River Leven, North Coast, Tasmania,
10th July, 1877.

SPIRITUAL SCIENCE.

PHYSICAL science is undoubtedly a most important agent in the processes of civilisation; both as a discipline to the intelligence, and a factor in the improvement of the circumstances by which it is surrounded. By its means the perceptive faculties are educated to precision and penetration, together with the department of reason, assessing logical sequence and inductive comparison. We are enabled to cast at least a portion of our burden upon mechanical appliances which ensure to us maintenance and comfort, while the partial removal of the cares of providence obtains a greater freedom for the exercise of the higher faculties in social enjoyment or ideal meditations. It is the best possible preparatory for the aspiring mind, as it is ever the first. The experiences of childhood relate primarily to the visible and tangible, gradually ascending to conceptions uniting and analysing them. Progress, as Mr. Spencer has so lucidly demonstrated, in every form of existence, is from the indefinite to the definite; from the simple to the complex; from the concrete to the abstract. We arise slowly by the collated apprehension of particulars to generals. The infant rests contented to examine its toy by the verdict of its senses. To the youth his immediate neighbourhood is the whole range of being. The man marks the cosmic energy in wider and wider fields of immeasurable extent. The sciences are stepping-stones, in which a similar order is manifest. From Physics and Chemistry, which appeal merely to the embryonic, or superior animal in man, we pass to the various branches of Biology in their mysterious and highly complicated activities, reaching in the domain of Psychology and Ethics the most distant derivations from sensible phenomena. These, together, contain the material side of evolution, and the whole scope of sensuous knowledge, to which the development of the mind should correspond in its appropriate stage devoted to the study of each division, until at manhood it might have received the benefit of all, and in the course of nature passed by accurate degrees from the most meagre of perceptions to the comprehensive conception of the most abstract law.

It would next await a still higher teaching, which should take up the tale and reveal to such a cultivated understanding the reverse of the picture, in which a parallel progress of spirit had everywhere prompted and sustained the material counterpart. For such a revelation the student would not then be unprepared, for, in the scheme of his philosophy, he would have found already superabundant evidence of the interaction of some such power. No effort of subtlety can disguise the inefficiency of an Evolution material only. Mind remains after all labors as unknowable as its sister Matter, and more than this, unless we allow for the operation of another equally indefinable entity, we shall continually find its first principles violated, and its majestic canons obscured. Without referring to the distinctly Spiritual sciences, or the difficulties ably urged by Mr. A. R. Wallace and others, upon technical scientific grounds, it is easily demonstrable that unless the present system of evolution be supplemented by the reduction of invisible forces to some harmonious law, the whole superstructure, with its fundamental conclusions, must fall to the ground.

The whole tenor of history gives the lie to the assumption that man's mental advance has been in accordance with the dictum which declares that such must be from the simple to the complex, and from the concrete to the abstract. The ideality of the ancient seers surpasses the utmost emulation of succeeding centuries. Far from finding the intelligence of India and Greece devoted to the natural sciences we find them absorbed in the most metaphysical speculations, and face to face with problems unsolved even in this day. Looking through the errors with which subsequent degradations defiled them, we discover the earliest inspirations to have been the noblest and most exalted that it seems possible for man to attain. Evolution itself was better understood than it is now by the Brahminical philosophers, who saw in the threefold action of the Divine Spirit the key to the cyclic march of man. What we surpass them in is not abstractness, but directly the converse; neither is it complexity, for under that mysticism was hidden the secret lore of stellar insight and prophetic truth. More definite in detail, we are much less so in synthesis, and in ethics as theology—those pinnacles of lofty thought, within whose rarefied atmosphere our feeble reasons fail, they spread their mighty wings and soar beyond our ken into the brightness of the interior heavens.

But development is not a fable, though its materialistic exponents be stricken dumb. Spiritualism rolls up the curtain between the two worlds, and discloses those who whispered to the ancient sages the wisdom which no more recent ages could willingly let die. We see that the contradiction is apparent and not real, for even as the first lesson of the child is still to lisp a prayer, and as before fully comprehending the smallest of its surroundings, it is taught the reverence-symbols, which perhaps the whole of its after life never satisfactorily explains, so the fathers of the race in its infancy gave it the Spirit-creed, which being above the intelligence of its votaries, was afterwards borne as a burden, though bestowed as a blessing. Paralysed and profaned it becomes the instrument of tyranny.

"The Priest continues what the nurse began;
And thus the child imposes on the man"

A prolonged growth reveals to us however the misunderstood meanings of the popular faiths, and we reap the harvest of which the seed was sown so long ago.

The stumbling block in the way of most is, even after this conclusion, placed but a little in advance, since the question immediately arises as to the reason of a kind of revelation so subject to abuse, instead of one more directly utilitarian. The same inquiry applies equally to the present day, when many, earnest and sincere, desire scientific inspiration by which to forerun the results of coming years. The expectation springs from a mistaken forgetfulness. Death leaving the individuality and even its form intact, preserving memory and reason, affection and eccentricity, yet alters much. Thereafter another and very different substance takes the place which matter occupies in relation to us. That which we so term assumes a new aspect to them. They cannot study it from our point of view, even if they desired. In all that pertains to it, they must rely upon recollection

only, and the more spiritual they are the less will they be capable of discerning the qualities, shadowy and vague to their refined organisations, though vivid and sharply lined to us.

Swedenborg's great principle of correspondences comes into play here. That substance, imperceptible to us, which affects them now, as matter did when they were confined to earth, they rightly name matter, though the laws which govern it and them are other than those acting about us. Moreover, the domain of bare perception is one they have for the most part outgrown, and we must meet on higher planes, as common ground, if we would have profitable intercourse with them. This limitation constitutes another obstacle, as yet but carelessly estimated and rarely remembered. The birth-life, as its speciality, has the development of the perceptive or infantile faculties committed to it. The grade above perception is that of reason, while the still higher, intuition, is to a considerable extent barred against us. It is with spirits upon the plane of reason, and in subjects included under that head, by whom we are best instructed. In all that relates to substance, as we know it, or the mechanics peculiar to it, men may claim supremacy; in the questions, of whatever nature they may be, which are solved by the rational judgment, and not by experiment, our delivered friends possess the advantage; while in the intuitions their superiority is so extreme, that but in the simplest phases of it can our undeveloped natures join with them. Above a certain point communication, were it possible, would be useless; below another, it is equally so. It is within the span over which the reason has control that we should encourage the interchange of thought and experience; not that those much more enlightened than ourselves do not, or should not visit us. The teachers must ever be of higher rank than their pupils whose ability to apply is the only boundary of reception.

Nevertheless there is a spiritual science, rightly so called, whose *modus operandi* was somewhat unfolded a few months back under the divisions of Spiritology and Spiritism. The first, including such branches as clairvoyance and psychometry, being the product of the nascent spirit power when in the body, the other embracing the vast masses of facts witnessing to the presence and influence of those delivered from the flesh. At that time the object sought was to prove the verity of these rather than to recount their subject matter, and to arrange, however incompletely, the disorderly deluge of evidences into systematic philosophy. The purpose is now exactly reversed. A rude classification, with approximate definitions having been given, it remains to consider the actual verities so revealed. When the conviction of a universe of spirit, active in itself, as well as through innumerable individualities is once attained, the next object is inevitably to explore and bring into the region of positive knowledge, as much of these realities as patient assiduity, research and study of revelation can.

In the first place we should look to our new space-conquering instruments to add to and correct the Astronomy, which our unassisted fellows have so far advanced. This has been already attempted by Davis, Denton and others, but without more than very promising results. Obligated to forego our physical sciences, which only endure as correspondents, we look more hopefully towards Spiritual Geography, in which some decided information awaits us. That around the belt of life upon this planet three others of increasing refinement lead up to yet another three which take in the whole solar system, and in their turn open on still finer worlds peopling the vast spaces between star and star is now, among Spiritualists, an univereally acknowledged fact. Various portions of the first four of these have been delineated at different times, through mediums or by seers. With their more general characteristics we are thoroughly acquainted, and may confidently look forward to a future in which its divisions shall be accurately measured and as faithfully mapped out as the physical earth we live upon now is. Of the manners and customs inherent to humanity in all its stages we hear from travellers to and from the new country. A better analogy, however, would be that of another planet, for the conditions of existence are in some respects, and in many places, radically opposed to

ours. We pass from the lower divisions of gloom and sadness to those in which language ceases to express, and imagination to conceive the joy and beauty, and though in each some likeness exists to this present world, yet in others all is greatly altered. To reduce these glowing lands, or at least the nearest of them, to word and colour pictures, is a work that we shall yet see done, when man beyond, as well as before the tomb shall be known, and the nature which enfolds him in its loving embrace analysed in all its phases. Anthropology can gain from this as indirectly many other branches of thought. The field of Medicine is one in which the highest results are already obtained. A suffering mortality shall, by spiritual aid, escape the Scylla and Charybdis so long devouring them; disease on the one side, and official incompetence on the other threatening the race with ruin. All that belongs to the past can be recovered. The gifted intelligence who said, "Spiritual History has yet to be written," added "but it shall be, and that fully." The imperfect records of the ages shall be completed, and all the mysteries of the forgotten made plain. Art is essentially connected with inspiration. As that becomes recognised and sought, it shall extend its power with its range, over the other hemisphere which spiritual science is conquering.

The sciences of Life can be largely perfected by a study of spiritual causes and relations, whilst those of Mind will require to be almost entirely reconstructed. Their scope and power will be more than doubled by the addition of such knowledge. The horizon is one ever retreating—finality is an impossibility. Spiritualism, as it claims to conquer the spirit and the spiritual world, to link them to mortal life, and to bring them within the vision of positive science, marks a new era in the epoch of humanity. These great achievements lying before it have been in abeyance because of the demand for other light. It has waged hitherto a conflict with doubt and superstition alternately. The strife has not yet ceased, but the heat of the battle is passing away. Our legions are so numerous that we can afford, not only to meet our foes, but to spare some in the interests of eternal truth, to step aside and make their province that of spiritual science. But before commencing this noble undertaking it is necessary that we survey carefully the conditions of investigation. The spirit world is of infinite extent; its peoples infinite in number; its characteristics infinite in variety. Only a portion of these can be sufficiently observed. Even within such limits we must be prepared for imperfection. In proportion to the abstractness of the study is their ability to deal with, though not always, to express their opinions of it. Even this fractional remnant left to us, after these qualifications, is of such vastness as to mock our endeavors; but the door thrown open we can leave the rest to time and human enterprise, guided by higher intelligence. We shall assuredly know all that relates to the spiritual, as well as the material cosmos—there shall be no gap at invisibility and no break at death. Among the many senilities which pass for arguments among the unreflecting, and become rooted as prejudices in the unreasoning, that which emanating from the radical ranks, styles spiritualism a revival of ancient superstition, and sees in its teachings a return to traditional imbecilities, is probably the most woefully inconsistent and pitifully incorrect. The future life of orthodoxy and its paraphernalia of terrors, are more thoroughly exposed by the positive contradiction of spiritualism, than by the merely negative criticism of materialistic observers. Science, completely victorious over the known, has left the creeds still standing, because the unknown after death remained to them. This spiritual science now occupies, and by its means, and its means only, is the triumph of Rationalism complete. Instead of being a product or a friend to superstition, the system which appeals to the present for judgment, and annihilates the delusions of the past by exact knowledge and logic, is its most deadly enemy and final conqueror. The true universe, in its dual nature, is not only the home but the school and the bible of man. Once read aright, he may banish in his mental dignity not only error but suffering, not only ignorance but crime. To every hour is a task attached, and to every day a duty. The lessons we are receiving do not touch

OUTLINES OF SPIRITUALISM.

BY FREDERICK BOND.

No. VII.—HEAVEN AND HELL.

—O—

"Truth is Heaven, and Falsehood Hell."

upon physical science, because in that domain earth experiences alone assist us, except in so far as it is to laws or highly attenuated sublimations that they apply. The day of Spiritual science has scarcely dawned, but the beginnings of it are becoming discerned. As a rule the higher powers of the embodied mind are undeveloped, and even in those more highly gifted, are bound either by an adverse environment, inappropriate conditions, or are exercised in other directions. Those who descend to us find often another insurmountable obstacle to communications in the lack of experience registered in the medium's brain. Their thought finds no echo, it is meaningless to the material faculties, and the spiritual have not their correspondents. It is as if they whispered words in an unknown tongue, and the medium does not repeat, cannot convey them. These intervening difficulties will be gradually removed, and meanwhile the instruction is bestowed upon the plane of easiest utterance; not from this cause only, but in the fitness of things, since such is the especial requirement of the age.

We do not need more machinery, nor a knowledge of atomic combinations, distant planets, or spiritual scenes, when we are still so beclouded with, and bestridden by far deeper falsities, and far deadlier stains. To root out the upas growth of bigotry and plant the grain of intuition; to destroy sacerdotalism; to upbuild the individual sovereignty of soul—this we do need and speedily. But most of all—to make the heart pure and faithful, earnest and charitable—to lead the way in the search for truth, and the love of it; the service of reason, and the trust of it; the worship of goodness, and the practice of it for ever and ever. In Ethics, in Metaphysics, in Theology, now as in the earliest seers, the angel's mightiness is supreme, their magnanimous nobility unrivalled, and their wisdom prophetically divine. Our harvest-fields are heavy, and our orchards ripen against the generous sun. The earth is kind, the sea joyful, the air tender, mountain and valley minister to our wants, and but one thing is wanting in the melody of nature. Man is a rebel still—avarice and luxury, selfishness and sensuality defile and destroy him. If he be delivered from these the chain will be complete. Let him but follow his spirit-guides in aspiration to the temple of Justice, and lead that higher life now, which all must one day come to, and he shall fulfil his part. It is not martyrdom, it is not even the possession of a great mind, or the flaunting of daring deeds that is asked—only in the quietude of our obscure actions, in the seclusion of simplicity, or even in the glare of public scorn and reprobation far nobler than its profligate praise, to do good and seek peace, in contentment perfecting the spirit, as placidly, noiselessly, and purely as any opening flower.

ASPYRAL.

"PASSED ON."

ON Sunday, June 24th, Sarah Pritchard, of Castlemaine, crossed the river of death, and landed on the sunny shores of the Summerland. The immediate cause of her rather unexpected departure was mortification of the stomach, arising from a recent confinement, though a comparatively young woman, she leaves four children in this sphere.

As a woman, she was much esteemed for her many amiable qualities. Her mediumship was highly appreciated by those who perused the communications she received; many selections from them were read by Mr. Leech, at the Sunday lectures delivered by him some time since. In the morning of her departure, being quite aware of its near approach, she saw a numerous band of beautiful spirits, including many of her relations, awaiting her advent amongst them. She expressed her anxiety to be with them, and bidding her friends good-bye passed tranquilly away. On the following Sunday she returned in spirit, and manifested to her husband and friends, giving them messages of joy and consolation. Although her loss from this side was deeply felt, all outward symbols of mourning were dispensed with, the funeral being carried out in a simple, unostentatious manner.

THE modern mind is educated to believe that after the dissolution of the body, the spirit is transferred to one of two places—either Heaven or Hell. Heaven is a term employed to denote an everlasting state of happiness; hell, an endless state of torment. According to the Christian scriptures, heaven is the dwelling-place of God and the blessed, and hell is an ever-burning lake of fire and brimstone, prepared for the devil and his angels. The doctrine of future rewards and punishments, which, in some form or other, is universally accepted, involves of necessity the existence of two abodes like these—though concerning their existence and inhabitants there is, of course, a great difference of opinion. The idea of the immortality of the soul naturally leads to the belief in this doctrine; and whether the abodes in question be denominated the Elysium and Tartarus of the ancient Greek and Latin poets, or the Heaven and Hell of modern Christians, they are meant to indicate the places where the spirits of the righteous receive their reward, and the souls of the wicked are sentenced to their awful doom. The German warrior of centuries ago firmly believed that after death he would be able to join in the tournament and the battle, pursuits in which he had so much delighted when he was in the flesh; and, with this notion in his mind, he had his martial accoutrements buried with his body. The Indian hunter, too, believes that when he reaches Paradise he will be able to follow the chase on a richer and larger hunting-ground than the forest to be found on earth—this occupation being estimated by him as the zenith of either human or spiritual felicity.

Of heaven itself no unanimity of opinion exists. The Christians acknowledge one heaven; the Hebrews and Swedenborgians three heavens; the Ptolemists five heavens; and the Mohammedans assert that there are seven heavens. One of the most interesting works ever written on the subject is that of Emanuel Swedenborg, who professed to have enjoyed the privilege of seeing "the things that exist in heaven," and of conversing with the angels, "as one man converses with another," for the space of thirteen years. The work alluded to is entitled "Heaven and Hell." It is a very curious one, and treats in a most minute manner of these two abodes and their people. Swedenborg's accounts accord to a remarkable degree with those furnished by spirit-intelligences in our own time; and, as he is admitted by Spiritualists to have been a most wonderful clairvoyant-medium, they therefore bear valuable testimony to the truth of the Spiritual philosophy.

However, it is with the Christian heaven and hell that I wish to deal in the present article. It were too tedious a task to inquire here what Christianity teaches concerning heaven; the ideas entertained in regard to it are so numerous and conflicting. But the heaven most popular at the present day is that painted in such vivid and glowing terms by Spurgeon, Moody, Talmage, and other Evangelistic preachers. It is in every respect a material heaven—an objection which has frequently been urged against the heaven portrayed by spirits of to-day—and the description, moreover, is the only one contained in the Bible. A large city, whose streets are made of pure gold, surrounded by high walls built of jasper; twelve gates of pearl; the foundations of the walls composed of sapphire, chalcedony, emerald, sardonyx, chrysolite, beryl, sardius, topaz, jacinth, and amethyst; a city of thrones, on which are seated the prophets, apostles, and martyrs; hymns of praise sung by the angels for ever and ever, accompanied with the dulcet chords of the harp and the lyre—such is the New Jerusalem depicted by John the Revelator. In the midst of this heaven dwelt God, Jesus Christ, and the Holy Ghost, who, it is said, are not three persons, but one person; yet, who are not one but three; who are, in short, neither one thing nor the other, but both and either. With regard to the Supreme Being—the

Causa Causans—it is not my intention to enter into any argument. Like Zenophanes, the Greek philosopher, I prefer to content myself by continuing to search earnestly after the truth on this subject, even though that truth be far distant. I may, however, remark by way of parenthesis, that my sentiments accord with those of Dryden, when he asks—

"How can the less the greater comprehend?
Or finite Reason reach Infinity?
For what could fathom God were more than He."

The pictures drawn by revival preachers, having Hell for their subject, are truly terrible. Tongue were far too impotent to describe—mind were far too feeble to imagine the horrible tortures which are said to await the wicked in the world to come. All the pains that the human body can suffer—all the remorse that the human mind can feel—will, we are informed, be visited upon those who have not made their peace with the Almighty before their spirits desert their earthly tenement. There shall be weeping, and wailing, and gnashing of teeth; and the bodies of the unrighteous shall be cast into an unquenchable fire, to burn till the end of time. In the excruciating agony of their sufferings they shall pray for a drop of water to cool the tips of their tongues, but their response shall be a fiendish, mocking grin of the prince of the infernal regions, and their bodily pains shall increase. And when we are told that we are enemies of God, children of Satan, and heirs of Hell, is it not high time that we should scrutinize these statements more closely than we have done hitherto? Such an examination would at once unmask the fact that a Hell of this description has no reality; that, instead of being enemies of God and children of Satan, we are the offspring of God, and foes to error and wickedness. We should find that the fearful pictures of Hell, which have for such a long time terrified the civilized race, wholly emanate from the morbid and diseased imaginations of the "shepherds of the flock"—that hell-fire is a myth—a bogey to scare the ignorant and the simpleton into subjection. The Spiritual sunlight, however, has at last penetrated the tactile darkness of popular theology, and even now its influence is being felt. That section of the Christian community generally regarded as the most enlightened, has already cast off, like a threadbare garment, the old-fashioned, exploded creed concerning the brimstone business, and has declared its belief that Hell is not a *place*, but a *condition*. Nay, many have so far advanced in the course of their emancipation from old-world notions, that they are ready to exclaim, with Gerald Massey—

"God save me from that Heaven of the Elect,
Who half rejoice to count the numbers wreckt,
Because, such full weight to the balance given,
Sends up the scale that lands them sure in Heaven;
Who some fall'n Angel would devoutly greet,
And praise the Lord for another vacant seat;
And the proud Saved, exulting, soar the higher,
The lower that the Lost sank in Hell-fire!"

Concerning future rewards and punishments, communications from the spirit-world are remarkably positive and unanimous. Spirits forewarn us in precise and unmistakable language that our happiness or misery in the Spiritual Kingdom will be determined by the good or evil deeds we have committed in earth-life. At death, our spirits will gravitate to places for which they are fitted by reason of their deserts; so that a good spirit will soar to a state of being high in the scale of spiritual felicity, and a low spirit will be received by those of kindred propensities. Creed has nothing whatever to do with the law of spirit-gravitation. A man may live the life of a Joseph Surface here, and with his sanctimonious looks and supposed morality be considered certain to be assigned a seat close to the throne of the Infinite; but his simulated holiness will not secure for him so high a position in the realm of spirits as that of a Charles Surface.

Now that humanity has awakened to the fact that it can easily and advantageously dispense with the Christian Hell, it is necessary to give the myth its death-blow by ruthlessly disrobing that bugaboo, the Devil, of his white sheet, and disclosing the cypher underneath. Too long has this raw-head-and-bloody-bones been held over the heads of the superstitious

multitude. Surely only the credulous and weak-minded can remain insensible to the fact that Old Apollyon, familiarly yecept Old Scratch, is but a Will o' the Wisp—a mere air-drawn dagger. He is, after all, no roaring lion, seeking whom he may devour; no sable individual with horned head, cloven foot, long tail and pitch-fork; he is simply a fume of fancy, and however urgently he may have been required in the old times of religious infatuation and intellectual serfdom, his demise will not be mourned. His Sooty Majesty no longer reigns as the terror of mankind. Time was when, like the sword of Damocles, he was suspended over the heads of the affrighted populace, but the truths of Spiritualism have cut the hair asunder, and the Devil has fallen dead to the ground.

"EVERETTISM."

By EDWARD COX, SERJEANT-AT-LAW, PRESIDENT OF THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

IN my desire to learn the contrivances by which the alleged phenomena of Spiritualism are produced, I paid a visit to the so-called *exposé* of Mr. Everett, at 22 Woburn-place, Russell-square.

I need not detail the many remarkable conjurations performed, my purpose being to narrate one, which certainly far surpasses anything exhibited by Maskelyne and Cooke.

At the first visit a pair of handcuffs was put upon him, and the key held by myself. In six minutes his coat was taken off; in two minutes more my coat was upon his back; in seven minutes the chair on which he sat was hung by one of the rounds to the handcuffs, which throughout these doings were closed upon his wrists.

But these handcuffs were his own, and it might be fairly conjectured, in some way prepared for the purpose. I asked if I might place upon him handcuffs brought by myself. He readily consented.

Accordingly I borrowed from the prison at Clerkenwell two pairs of handcuffs, which I was assured in plain language, "the devil himself could not get out of." One of them was of very special make, not closing with a clasp, but requiring a key to open and close it, by means of a double screw, whose effect was that it could be opened or shut only by its own key, and that of so peculiar a make that no other could be used. It was a special structure to secure an extraordinary criminal. The other pair of handcuffs was of the usual form, closing with a spring, but when closed it could not be opened by any other key than its own.

Armed with these two formidable instruments, which had safely held in durance vile many hundreds of criminals, I called upon Mr. Everett. To my surprise he instantly consented to my using them in any manner I pleased.

The suggestion I had heard by others who had witnessed the handcuff feat was, that he must have so small a hand that he could draw it out and replace it with great rapidity. As this was not impossible, however improbable, instead of putting them upon his hands, I fastened both pairs of handcuffs to the round of his chair, securely locking them, and putting the keys into my pocket. I timed him throughout. In five minutes the handcuffs were taken from the round of the chair, and placed upon his wrists, one of each pair being round each wrist, and the others of the two pairs linked together. All were securely locked as before. In this condition, in sixteen seconds, his coat was taken off. In twenty-two seconds a handkerchief, handed by a visitor, was knotted into nine curious knots, which it took him five minutes to untie. I then proposed to take the handcuffs off with the keys, but he suggested that trial should be made if the power that put them on could not take them off. In eighteen seconds they were taken off, unlinked, and thrown upon the floor, still unopened.

There is much besides that is remarkable, but none so perplexing as this.

He does not call it Spiritualism. He requests the visitor to form his own judgment, and he submits to any tests. He calls it "Everettism," and perhaps that is the best name for it. By no straining of the law could it be called "palmistry," nor the exhibitor subjected to the Vagrant Act.

I may state that Inspector Day has put on him three pairs of handcuffs at once, and a chair has been hung upon them, his coat taken off, and the visitor's coat put on.

The exposure of Spiritualism in Piccadilly is not to be compared with this exhibition of Everettism. Everybody should see it.

36 Russell-square, May 12, 1877.

—*The Spiritualist*, May 18, 1877.

NEW SPIRITUALISTIC ORGANIZATION.

ON Friday, 29th June, several prominent Spiritualists met Dr. Peebles at our office, to talk over the present prospects of the movement here, and consider what could be done to utilize the effect produced by that gentleman's lectures. It was considered by those present that the time had come for a re-organization of Spiritualists, and with that view it was determined to adjourn the meeting for a week, in order that a larger number might be present at its initiation. In accordance with this resolution, notes were sent to several of the leading Spiritualists of Melbourne, requesting their attendance on Friday, 6th July, and were in most instances responded to, twenty-six ladies and gentlemen attending. Mr. H. Brotherton was voted to the chair, and Mr. W. H. Terry accepted the office of secretary, pro. tem.

On the motion of Mr. A. Deakin, seconded by Mr. J. M'Ilwraith, those present enrolled themselves as an organization of Spiritualists.

A provisional committee was appointed, consisting of Messrs. Brotherton, Bonney, Strachan, Stow, Williams, Deakin, and Mrs. Williams, and the work indicated for them—to ascertain the practicability and probable cost of establishing a library and reading-room, a monthly conversazione of a social and intellectual character, and such other matters as were likely to conduce to the dissemination of a knowledge of Spiritualistic truth.

The committee so appointed held two meetings, and prepared the following scheme for presentation to a general meeting, which was held at the Masonic Hall on Thursday, 26th July:—

REPORT OF THE PROVISIONAL COMMITTEE OF THE SPIRITUALISTIC ASSOCIATION.

Melbourne, July, 1877.

THE committee appointed by the meeting of Spiritualists, held at 84 Russell-street on the 7th July, to ascertain the practicability and expense of establishing a library and reading-room, also a monthly conversazione, and other matters tending to unite Spiritualists and disseminate a knowledge of Spiritualistic truth, have held two meetings, and now have the honour to present for the consideration of this meeting a progress report, containing a scheme of organisation and a plan for carrying out the objects suggested by the general meeting.

Your committee, in the first place, recommend that the organisation be called "The Victorian Association of Spiritualists," this title being considered both comprehensive and definite.

Secondly—That the objects of this Association be the investigation and advancement of Spiritualistic truths and purposes.

Thirdly—That a permanent office and reading-room be established and maintained, at a cost not exceeding £52 per annum. That this reading-room be opened daily from 10 a.m. to 5 p.m., and from 7 to 10 p.m. Also, on Sunday afternoons, if volunteer attendants can be obtained.

Fourthly—That a conversazione of a social and intellectual character be held once a month.

Fifthly—That membership consist in enrolment in the secretary's book, and the payment of a quarterly subscription, the amount to be fixed by the applicant. Applicants to be approved by the committee before being entered on the permanent roll, the committee having power to reject any name, or expel objectionable persons. After the first election, new members not to be entitled to vote until three months after enrolment.

Your committee recommend the election of the following officers, viz.:—One president, two or more vice-presidents, two secretaries, one treasurer and librarian, and a committee of not less than seven.

A. BROTHERTON, B. BONNEY, A. D. STRACHAN, J. L. WILLIAMS, FLORENCE WILLIAMS, A. DEAKIN, W. H. TERRY.

The recommendations of the committee were submitted to the meeting *seriatim*; the first and second were passed without alteration; in the third, the maximum present expense for maintenance of the reading-room was increased to £75 per annum, and with this alteration passed. The fourth recommendation for a monthly conversazione was passed. A quarterly social gathering on a larger scale being also suggested. The fifth recommendation was passed without alteration, and the sixth with the number 10, substituted for seven. A resolution was also passed to the effect that the committee submit all matters of general policy to a meeting of the Association, the quorum on such occasions not to be less than twenty.

The meeting then proceeded to the election of officers, when the following were elected:—President, John M'Ilwraith, Esq.; vice-presidents, T. W. Stanford Esq., Henry Brotherton, Esq.; secretaries, Mr. S. B. Bonney (general), Mr. D. Deakin (corresponding); treasurer and librarian, Mr. W. H. Terry.

Since the meeting Mr. M'Ilwraith has been compelled to decline the Presidency, owing to pressing business matters.

DR. PEEBLES' FAREWELL LECTURE.

THE Opera House, on Sunday, July 1st, was crowded by an earnest and intelligent audience anxious to hear Dr. Peebles' last discourse in this city. As on this occasion a presentation and other speeches were arranged to follow the lecture, the chair was taken by Henry Brotherton, Esq. The title of the lecture was "Travels in Search of Truth; the moral influence and destiny of Spiritualism." After the singing and other suitable exercises, Dr. Peebles announced as the text these words of the Evangelist:—"Gather up the fragments that nothing be lost." John vi., 2., and spoke as follows:—

If innumerable atoms and sands make up the mountains; if numberless stars constitute the constellations; so facts, and series of facts help us to arrive at truth. Wholeness and unity of purpose are manifest throughout the universe. Existence knows no loss—not a dew-drop, nor even the faintest strain of music is lost—words, as winged symbols of ideas, leave their ineffaceable impress upon listening souls. Not a fragment of truth perishes—no principle dies.

During these lectures, occupying three months, the speaker had taught the Divine existence—that God was the incarnate life-principle of the universe, wisdom and love—that man's spiritual nature was a spark, a ray from the infinite light, a potentialised portion of God—that inspiration was universal and applicable to all nations and ages—that man is an intellectual being, is endowed with a moral nature, and is, so far as he understands, responsible to moral law, including its rewards and penalties—that the judgment seat is within, with memory as the recording angel, conscience the judge, and remorse the stern executioner—that salvation is soul-growth, unfoldment, and harmonial balance of all the faculties—that the physical body is resurrected only in grasses, grains and fruits—that mediumship is a channel for psychic force, a gift modified by organisation, a blessing beyond all blessings when rightly used—that death merely severs the co-partnership existing between the physical and the spiritual body—that each individual commences the future life mentally and morally as he leaves this—that progress pertains to all states, being in all worlds—that heaven and hell are conditions, rather than localities—that there are both good and evil spirits in the world of spirits, the higher teaching the lower; and that the chief glory of spiritualism consists in giving to humanity a positive and tangible demonstration of a future conscious existence. * * * * *

It was twenty-nine years, the 31st day of last March, since those telegraphic sounds were heard by the Fox family in America. The progress has been absolutely wonderful. No longer local but cosmopolitan, it is shedding its light throughout all civilized countries and even the isles of the oceans. It has several millions of believers in America. Boston alone publishes four journals—(weekly)—devoted to Spiritualism. Mexico has several spiritualistic papers, a large number of organised seances, and an enrolment of 60,000 names. There were several weekly and monthly journals published in the South American countries devoted to the dissemination of the teachings of spiritualism. This was true of England, of different European countries, of every enlightened land upon the face of the earth. Give us twenty-nine years more, oh, sectarians! and what will become of your confessions and your cramping creeds?

The progress that Spiritualism had made in the Australian colonies was truly encouraging. When the speaker reached Sydney, some five years since, there was not sufficient interest there to attempt a meeting; but now a large and substantial congregation gathered by the arduous labours of Mr. Tyerman, meet each Sunday for mental and spiritual culture. Calls come in from all directions for more lecturers, more mediums, more spiritualistic literature. The change of public sentiment in this city since his previous visit was marked and hopeful. The speaker was caricatured in *Punch*, burlesqued in a theatre, vilified by a large portion of the

Press, and hissed in the market while passing with Dr. Dunn to his lodgings. But now, owing to the *Harbinger of Light*, the utterances of free-thinkers, the increase of spiritualist seances, and the growth of public sentiment towards the necessity of spiritual manifestations, and the beauty of its sublime philosophy, this Opera House had been crowded on each Sunday for a period of over three months with a most quiet and intelligent audience, and the secular press of the city, without an exception, had given, brief to be sure, yet fair and impartial reports of the lectures. The editors of the religious press had been sullen, unfair, and unchristian, but that amounted to nothing. They were not expected to be as honorable and decent as other people; only the few were foolish enough now-a-days to look for grapes on thorn bushes. Pulpits were passing away, and science annihilating theological dogmas.

The influence of spiritualism, said the speaker, is becoming more and more apparent in social institutions, religion, education, art, and legislation. It must and will, if rightly directed, culminate in nobler aims, loftier morality, and a better race of men and women than has ever yet dwelt upon the earth.

The hearts of all true Spiritualists thrill in harmonious unison to the conception of God's love—to the thought of the soul's eternal unfoldment—to the eventual overthrow of sin—to the destination of death—the abolition of hell—the extinction of evil—the triumph of heaven—and the complete victory of the true, the beautiful, and the good! Looking down the vista of ages, said the lecturer, I see error giving place to truth; vice to virtue; bigotry to toleration; monopoly to communism; hate to love; war to peace; discord to harmony; superstition to science; materialism to spiritualism; and angels walking and talking face to face with men. Standing upon the mount of vision I see the different nationalities melting away into one universal brotherhood, and the white banner of peace waving over all the earth, a symbol of purity and harmony. In these better moments of the reign of the spirit may we not all say—

"I have fed upon manna from Heaven above,
Have tasted the fruit of a wonderful love;
I have looked on a land where the sun ever beams,
And talked with the angels in mystical dreams;
And though some visions die away in their birth,
They still leave the trail of their glory on earth."

It is unnecessary to assure you that I have become attached to this large and thoughtful congregation, to a wide circle of personal friends, to Melbourne as a city, and Australia as a grand and beautiful country; and should I never be privileged to meet with you, and again clasp your warm hands of friendship, it is a blessed thought—aye, *truth*—that I shall meet you and know you in the glorious mansions of immortality. There we shall not say "good-bye," but "*good-morning*;" and may it be a golden morning to us all whose sun shall never set.

When Dr. Peebles had finished, a hymn, entitled—"Voices from the Spirit-land," was sung; at the conclusion of which Mr. A. Deakin, Mr. J. Ross, and Mr. W. H. Terry joined the chairman on the stage, and after a few preliminary remarks from the chairman, Mr. Deakin read the following address:—

"ADDRESS TO J. M. PEEBLES, ESQ., M.D.

"DEAR SIR,—In welcoming you to this city, we avowed ourselves assured of the progress made, since your previous visit, towards a more liberal interpretation of religious, and a more general search for, as well as appreciation of, spiritual truth.

"Your exertions have not only been powerful agents in this movement, by assisting the popularisation and elevation of advanced thought, but in their results bear witness to the accuracy of such a statement.

"How great the stride has been, and how deep our indebtedness to you extends may be best attested by the extraordinary success of your two series of lectures.

"Interested and enlightened audiences have crowded this great building on every occasion of your appearance; the sectarian Press has been almost just, and its secular contemporaries even generous; the pulpit itself bore its deprivations quietly, while the character and conduct of the meetings have been invariably favorable.

"Aware that to your eloquence and earnestness this signal triumph is due, we desire to add to the unreserved

commendation of the public, thus decidedly expressed, the more familiar tribute of our sincere and unanimous thanks.

"The various principles of a philosophic belief and their scientific understanding, comprised under the name of Spiritualism, have been rendered by your versatile abilities, in an attractive as well as an instructive manner.

"Your wide experience of many lands, your geniality and social qualities have contributed in no small degree to extend the respect accorded to your unblemished reputation for integrity and purity of life and purpose.

"The purse containing upwards of £100 now presented to you, is offered only as a token of appreciative friendship, and not as in any sense a discharge of the obligations which your unremitting generosity has laid us under.

"The reward which you have sought, and so well won, in the intellectual and moral culture of your listeners, will in its enduring effects, remain a living monument to your memory.

"Your recompense is of gratitude and affection, the highest that humanity can ever give or gain.

"Richer in these, as we are in recollection, you are now leaving us to resume the pilgrim's staff, and sow on other shores such seeds as you have plentifully scattered here.

"Our best wishes go with you, and beside them, one hope—that before many years elapse we may greet again, and gladly, him to whom we must now regretfully bid farewell.

"HENRY BROTHERTON,

"Chairman of Committee of Melbourne Spiritualists.

"W. H. TERRY,

"Melbourne, July 18th, 1877."

"Sec. Committee.

The chairman then presented the purse to Dr. Peebles, requesting him to defer his reply until the other members of committee had spoken.

Mr. Terry said that as one of the pioneers of Spiritualism in Victoria, he had been asked to say a few words on this occasion, and as the instigator of Dr. Peebles' present visit, a brief account of the circumstances which led to that event would tend to correct some erroneous impressions current, that it was a matter of business, or money-making. During Dr. Peebles' last visit, a warm friendship had sprang up between them, which had led to a regular correspondence being kept up after his departure, in the course of which Dr. Peebles had mentioned the probability of his visiting Calcutta. Conceiving that the ground here was ripe for another seed-sowing, he had written to the Doctor, urging him, in the event of his visiting India, to make a detour and pay us another visit. Before despatching the letter he had submitted it to the committee of the then existing Spiritualistic Association, and obtained their promise of a guarantee of the passage-money from Calcutta here. There was some delay in the carrying out of the plan, during which time the association was dissolved and the guarantee lapsed. This, however, did not dissuade Dr. Peebles from coming; the assurance that his presence and lectures would do good was sufficient inducement, and without any monetary guarantee or promise, he came and gave his services freely to the cause he had so much at heart. It had been so frequently stated, prior to his arrival, that Spiritualism was dying out, that timid Spiritualists had begun to believe it; but from his (the speaker's) position he was better able to observe and gauge the influence of the movement; he knew that the principles and philosophy of spiritualism were gaining ground, and its influence was rapidly modifying religious belief, both in and out of the Churches. The large and intelligent audiences who had attended Dr. Peebles' lectures were an evidence of that craving for spiritual light and truth which the orthodox Churches failed to supply. The seed sown by the lecturer had not fallen upon barren ground; there were doubtless many present who were not prepared to accept all that had been presented to them, but truth could never die, and the seed, by the process of time, would germinate and bring forth good fruit.

Mr. Ross had much pleasure in endorsing most fully the sentiments expressed in the testimonial just read. Eloquent and highly eulogistic as it was, it did not surpass the merits of its subject, and those would most cordially agree with this opinion who had most opportuni-

ties of becoming acquainted with Dr. Peebles' personal character, the purity of his motives, and the loving enthusiasm with which he desired to teach what he conceived to be truths essential to human well-being. His life and missionary labours amongst us had served to convince not a few that creeds and Churches had no monopoly of true religion; and want of satisfaction upon this point had startled many from proceeding further, when they discovered themselves taking a step in the direction of what was called scepticism. During the eleven lectures delivered by him, the Opera House had been crowded on each occasion by most attentive and evidently intelligent listeners; and this fact alone proved that, in the minds of thousands, questions were arising which Churches and dogmas failed to satisfy, and which could only be settled by means of the fullest and freest discussion. There was a time, and that not long since, when such thoughts, by terrors in the mind itself, as well as by surrounding influences, could, as a general rule, be suppressed as impious; but, thanks to men of science, and such teachers of a free undogmatic religion as Theodore Parker, and J. M. Peebles, this spiritual tyranny was losing its sway. The importance of freedom of thought to human progress could scarcely be sufficiently estimated, even when the questions discussed might have no apparent utility. John Stuart Mill, in his work on political economy, while arguing the profitable nature of mental labor and speculative enquiry, wrote, "The electro-magnetic telegraph was the wonderful and most unexpected consequence of the experiments of Oersted, and the mathematical investigations of Ampere: and the modern art of navigation is an unforeseen emanation from the purely speculative, and apparently merely-curious inquiry by the mathematicians of Alexandria into the properties of three curves formed by the intersection of a plane surface and a cone." If, therefore, the free exercise of thought upon matters for the time being of no apparent importance, ought not to be discouraged by the cry so frequently uttered by unreflecting querists of "what is the use?"—how much more necessary was it that thought should be fully free to discuss matters which were known to have a direct bearing upon human interests, whatever theologic dogma might go to the wall as the result of the enquiry? The scientific doctrine of evolution destroyed the dogmas of the perfect creation and subsequent fall of man, and his complete inability to do aught towards his own recovery. It taught, instead, that man, individually and socially, was a progressive being, with a capacity for incalculably high physical, moral, and spiritual attainments, under the impulses and control of natural law. Within scope of this argument came, to be refuted, the doctrine of abstract evil; an idea based upon the errors and misdeeds consequent upon ignorance and animalism, while man trod the lowlier paths of his ascending career, and which were the means by which knowledge was constantly acquired—man "made perfect through suffering." After the manner of Paul, it might be said—"We should not have known the existence of sanatory laws if the sanatory laws did not punish us for transgressing them." Knowledge, and the application of it to all phases of human requirements, were the desiderata; and it was to be hoped that all within that house, whenever the opportunity offered, would lend their helping hands to any organised effort made to break open the seals which bigotry and intolerance had put upon the sources of knowledge and refinement which lay closed up in our Public Library and Picture Gallery on that special day when the general public could take most advantage of them. The greatest hope of our time was that free thought had deeply penetrated into the Church itself, and saturated its leading minds with its teachings. Clergymen of various denominations felt compelled to draw the attention of their order to the fact that the intellect of the age stood in opposition to the Church; and by exercising considerable ingenuity in efforts to reconcile dogmatic theology with science, they seemed to think they could thus reclaim to the fold the intellectual wanderers. Although this method might not be likely to have the effect desired, it was very likely to form a stepping-stone by means of which the advocates of it might have their own freedom advanced, contrary as it might be to any inten-

tion on their part. The Rev. H. B. Haweis, as might be seen by reference to a review in the previous day's *Argus*, under the caption—"The Drift of Modern Thought"—amongst many startling concessions, admitted that dogma was not religion, nor were scientific men, though opposed to dogma, necessarily irreligious; but that the Church's "narrow views," and "conventional sermons and explanations," were "exterminating religion, driving the thoughtful and scientific world into opposition, and making enemies of those who should of all others be their friends." This sounded extremely radical, and so it was; but it only served to show that science was dragging the Church after it in spite of itself—that when dogmas failed to give satisfaction to thoughtful minds, inflexible adherence to them would cause the Church, in the words of Mr. Haweis, "to go down." It would thus become necessary to its self-preservation that it should advance. It was the institution of all others which offered the strongest opposition to reform; yet, while resisting to its very utmost the admission into its "holy of holies" of the powerful light which streamed from modern science, it seemed laboring under the self-complacent delusion that it was the privileged guardian of true religion, and special teacher of sound morality. This was a fallacy which had to be exploded as a portion of priestcraft. "Let each be fully persuaded in his own mind," and, free from the trammels of obsolete forms of faith and clerical dominion, act in rational concert with others of similar ideas and motives for the welfare of the race, trusting for guidance to that light which science alone could vouchsafe, and inspired with that apparently truest of all religions, which the author of "Ecce Homo" might be said to define as the "Enthusiasm of Humanity."

Listening to the address, so ably conceived and eloquently read, and so the well-timed remarks of the other speakers, Dr. Peebles' briefly replied, thanking the committee and friends generally for their assurances of confidence and sympathy; and also the contributors for the well-filled purse they had put into his possession. He further assured the people one and all that he should never forget their words of appreciation, nor their many personal kindnesses.

This brought the proceedings to a conclusion, and the large assemblage then dispersed.

By the liberality of one of our prominent citizens, a thousand of Dr. Peebles' new pamphlet—"Christ, the Corner Stone of Spiritualism," were distributed among the audience.

MRS. WILLIAMS' LECTURES.

MRS. WILLIAMS commenced a new course of lectures at the Masonic Hall on Sunday, 8th July; the chair on that occasion being filled by Dr. Peebles, who, in the course of a few prefatory remarks, spoke highly of Mrs. Williams' talent as a lecturer, and urged Spiritualists to support her.

The title of the lecture was, "How I became a Spiritualist," and in the course of it Mrs. Williams gave an account of many wonderful phenomena she had witnessed, contrasting the impressions produced by the earlier manifestations with those deeper ones produced by maturer thought.

The series is still going on, and attracting good audiences.

DEPARTURE OF DR. PEEBLES.

DR. PEEBLES left our shores, *en route* for Calcutta, by the mail steamer Bangalore on Tuesday, June 10th. He was accompanied to Williamstown by a number of his personal friends, and many more were waiting at the pier to bid him adieu. His genial and affectionate disposition had endeared him to all those who were intimate with him, which made the parting rather a sad one. If sympathy and heartfelt good wishes avail to help him on his mission, we feel assured, he has them. We expect to hear from him by next mail from Ceylon, and shall publish his letter in our next issue.

THE CHILTERN CIRCLE.

THOSE who read my experiences of Spiritualism in England, published in the *Harbinger* of 1873, will remember that I narrated some very extraordinary phenomena occurring in the presence of private and public mediums.

I have had the pleasure lately of being present at the above circle by invitation of the spirits themselves; and as I was long convinced by personal investigation of the phenomena, and the causes of the same, I hardly expected to receive much fresh evidence, or to witness anything new. I was, however, agreeably disappointed. The power of the spirits over matter is beyond our comprehension, and, as it appears, beyond their explanation. Mediums are so varied in their constitutions that each one displays some new phase. It seems undeniable that successful manifestations do not depend so much on the will of the spirits as on the capacity of the medium. Our medium here is a young married man with a family. He is an engineer, and is employed by the Chiltern Valley Gold Mining Company. His mediumship, like that of most others, came upon him unsolicited. The intelligence manifesting through him professes to be his brother "George," whose earthly life was cut short by being killed in the mine at which Robert is now engineer. Other spirit friends co-operate with him at seances, and we were told that at this seance "nineteen bright and loving spirits were around, mostly onlookers." The circle is generally composed of personal friends and relatives, but the same people do not always sit together, nor do they retain particular seats. They have changed their place of meeting repeatedly without any cessation of the phenomena. It will thus appear that the potentialities of the medium, Mr. Robert Brown, are of the very highest order, as he is not hampered by many of the conditions which are usually considered essential. He is a steady sober man, and his wife is a firm believer in his wonderful intercommunication with the other world. He and wife and two children accompanied us to the house where they have sat for some time. At their former sittings they have been annoyed by larrikins shouting outside the house. The circle consisted of four men, three women, and a little girl about fourteen years old. Mrs. Brown had a baby in arms, which she retained the whole seance, and another youngster, aged three years, lay down on the sofa, and, accustomed to the performance, behaved well. This to me was not the least extraordinary part of the performance, as it evinced such an absolute certainty of the manifestations exhibiting themselves, that no condition seemed necessary but darkness, and the presence of the medium.

We had hardly seated ourselves, all holding hands, when loud raps, as with knuckles, were heard from the table. The alphabet was called for, and "sing" was elicited. Merry songs were sung the whole evening, and seemed to elicit manifestations of the best kind. I, who had been seated outside the circle, was now made to take a particular seat by the spirit voice. Lights like glow-worms flickered about over our heads. The medium was ordered to stand on the table, and several voices seemed vying with one another as to who could speak loudest. They came around us, to my ear, close at the back of my head. Soft warm hands were placed on mine, and around my neck. A large warm head, with long hair, was pressed on my occiput, and on my requesting to feel the nose, it was rubbed on my face, and the teeth were clashed together.

I held conversation with the invisibles. They wished me to come oftener, they said. They were happy; so would we be when we came to them. They could do even better if we attended to the conditions. What were the conditions? I asked. "Harmony," was the reply. George, Barlow, and a French spirit, Nicklers, were the operators, and they assured us repeatedly that they loved us. The medium was ordered to light his pipe. We were told at nine o'clock to "knock off" for ten minutes. We returned in twenty minutes, and the same extraordinary voices occurred, with singing, whistling, and shouting by these indefatigable laborers, and all communications, be it remembered, were in loud

tones, and each different from another. We were all called by name, and towards the end Mr. Pringle, who was present with his wife, was addressed by "George," who, as I have already said, was buried in the mine. The spirit said, "Keep the laths well ahead, Pringle, for the ground is flaky." The kind good spirit did not desire that Mr. Pringle should leave his family prematurely, and this caution was given evidently because he saw danger, and remembered his own untimely end. Somebody asked—"Were you down there, George, then?" "I was," said the spirit.

After all these marvels had been repeated again and again, either Barlow or George said, "I'll tell you the time if you strike a light. It is four minutes to ten o'clock." A match was struck, and sure enough the clock on the chimney-piece pointed to the exact minute named.

All present heard the time given, and all present saw the hands of the clock when the match was struck. What living intelligence could see in the dark the exact minute, or guess the time, after sitting from twenty minutes past nine, when we extinguished all light?

On thinking over this most remarkable demonstration of immortality, I find that—

1st. We had absolute proof of the existence of invisible and intelligent agents around us, and outside the circle.

2nd. The identity of one at least was proved to the satisfaction of the living brother.

3rd. They all declared they were happy, that they came because they loved us.

4th. That they could see without their natural eyes.

5th. That they had the power of will to re-form apparently out of the atmosphere, bodily organs.

W. L. R.

Chiltern, July 1877.

"THE BIBLE FOR THE WORLD."

A LECTURE was lately delivered in the Melbourne Town Hall on the above subject, by the Rev. Dr. Somerville. Notwithstanding the existence of a striking similarity between the doctrines taught in the New Testament and those of the ancient Egyptians and Hindoos, for all of them taught a Divine Trinity, as also an incarnation of the Deity, who died as an atonement for the sins of mankind. Although it is certain that Krishna must have died many hundreds of years before Christ (that is if they died), it is not a little suspicious that neither the Hindoos nor the Christians furnish us with any decided evidence that such miraculous personages ever existed! The only proof they offer is from the pages of their religious books, which they cannot prove to be genuine; while the Jews, the people of the land where the events recorded are said to have taken place, bear their testimony that nothing of the kind ever occurred.

One of the Grecian sages stated that he would die rather than affirm anything to be true or false before he possessed proof that it was so. The rev. gentleman practically inculcates the opposite. He calls on his audience to believe in the gospels "according to" Mathew, Mark, Luke and John. We are informed in the book of the Acts that the Apostles were "unlearned and ignorant men," how then wrote they their gospels? and where, when, and by whom were those gospels "according to" written? "By the mouth of two or three witnesses let every word be established," and we shall believe his statements not till then!

I am Sir, &c,

R.

P.S.—Would the reverend gentleman inform us what became of the twelve divinely qualified and commissioned Apostles? What countries did they evangelize? We read, "Behold, I give you power to tread upon serpents and scorpions, and over the power of the Enemy, and nothing shall in any means hurt you." (a) We would "know them by their fruits." (b)

(a) Luke x., 17-19.

(b) Matt. vii., 15-20.

LYCEUM FAREWELL AND PRESENTATION TO DR. PEEBLES.

IN anticipation of Dr. Peebles' leaving Melbourne by the "Atjeh," on the 3rd ult., the Lyceum farewell to him had been announced for the 1st, and on that day a full lyceum mustered half-an-hour before the usual time of meeting. After the opening song—"Golden Chain," recitations, and calisthenics, select recitations and songs were given by Misses Brotherton, Bonney, King and Clay, at the conclusion of which the conductor (Mr. H. Brotherton) invited Dr. Peebles to a seat on the platform, and read the following address:—

It is my pleasant duty, on behalf of the Lyceum, to present to Dr. Peebles an Album, containing the portraits of its officers and members.

It was thought that this would be a gratifying memento of his present visit to us, and that he might take pleasure when his present journey is completed, and he arrives at his peaceful and happy home, in scanning over the features of the young and old of the Lyceum with whom he has been in terms of familiarity and intimacy during his visit in this city.

His memory will long be cherished by our little ones, with whom he has contrived to establish himself a general favorite, and those of maturer age and judgment who are guided in their appreciation of men and women by observations beyond the external, are convinced that they are about to part with one of those rare specimens of humanity who, while necessarily living for themselves, are active to promote the welfare of others, by word and deed, aiding those who are borne down by adversity, sickness, or mental prostration, and advocating principles of universal justice which teach us that those with fewer advantages than ourselves are less culpable for their actions; and those principles also teach us that no system of religion which indiscriminately punishes all offenders against asserted Divine commands, beliefs, ceremonies, and religious duties, can have had a just establisher or dispenser, unless the most liberal consideration is allowed to the ignorant. Those who are born with small perceptions of moral obligations, or those who, from no fault of their own, have been brought up in, and have acquired a disposition to, practise vice and depravity, for if it is just and right for us to live up to these principles, where can a Divine condemnation commence?

Though we are sorry to part with Dr. Peebles, it is only right and proper that his good qualities should be practically known to and experienced by others as well as ourselves; and if we feel that we are losing an agreeable, courteous, kind-hearted, just, upright, able, and generous man (perhaps to see him no more in our earthly life), we ought to feel happy in the thought that he carries his good qualities and capabilities along with him to produce a favorable impression for the cause he advocates to other lands and races of men, some of whom are living under most terrible religions, with a tyrannical priesthood, and those priests we may be sure are not likely, of their own free will, to advocate views which have a tendency to emancipate the people from their authority, or to point out to them (as Dr. Peebles will) that their fears are groundless, based on religious ideas, imposed upon them by their ancestors, and accepted in the present day without question or reasoning.

Dr. Peebles in his career of Spiritualism must have become acquainted with a number of Lyceums, each of which will have had distinguishing characteristics; and I hope that, making a due and reasonable allowance for defects, which time may eradicate, our Lyceum may have earned his approbation in a general way, and that it will be a pleasure to him to recall remembrances of the officers and members, when far distant, and his self-elected wandering career shall leave him time to reflect upon his experiences in Melbourne, and the persons who composed its Lyceum.

The vice-conductor (Mr. W. H. Terry), then addressed the Lyceum as follows:—Five years ago, when our dear friend, Dr. Peebles, was first among us, our Lyceum had just been organised, and he and Dr. Dunn materially aided us in placing it on a substantial footing. The instruction we then needed was more of a physical nature—the

calisthenics, marching, and general conduct of the institution. Dr. Dunn, robust, active, and experienced in these matters, was most able to meet these requirements, and hence the basic work devolved upon him, and his exertions were suitably and gratefully acknowledged by us. Since that time the Lyceum has been carried on with more or less success, sometimes showing signs of decline, at others renewed vigor and energy; but I am satisfied that through all the time we have been progressing, and that all the old members of it stand on a higher plane. We have mastered the rudiments, acquired the physical education, and are now prepared for the spiritual, and to that, during his present visit, Dr. Peebles has ministered; he has appealed to the love principle within you; secured your affection, and drawn you nearer to the angel-world and to God.

When the presentation of this album was spoken of in committee, I thought it an appropriate memento; but since then some further thoughts have made it appear particularly so. Those who have experience in clairvoyance, or the higher forms of mediumship, know that anything immediately emanating from, or connected with an individual, though separated from them, retains more or less the connexion with them during the time they remain in the body. A photograph has this property, and between you whose photographs are in this album and the book is a fine thread of magnetism. As our dear friend sails away the lines stretch out and become more attenuated, but they break not, and when he reaches his distant home the book will be a focus of your influences connecting him with you all. When he turns over its pages and recalls you to his memory, his loving influence will pass along these lines to you. When you think lovingly of him your thoughts will travel to this album, and penetrating his sphere draw not only his influence but that of the good spirits who are with him to you, the realisation of this fact enhances the appropriateness of the gift tenfold. I hope you will bear this in mind and often use the telegraphic line of connexion.

After a brief but humorous speech by Mr. Deakin, Dr. Peebles, on receiving the album from the conductor, spoke as follows:—

The gift was a very precious one, inasmuch as the collection of pleasant faces would ever remind him of the happy hours he had spent in a Lyceum that he had helped to organise; and also of his general missionary labors in Australia. Friendship with him was a principle rather than an emotion. Neither distance, heaving oceans, nor changing years could blot from memory the friends and acquaintances whom he had met in Melbourne. And if not permitted to meet them again on earth, he should meet them—know them—and love them in the summerland of immortality.

It was the spirit that moulded and fashioned the form and countenance; and opening this photographic album in future years, each speaking face would call up pleasant memories, and kindle anon the flickering fires of friendship.

Though he had no children upon earth, he had three in the world of spirits. They hardly breathed the vital air of earth ere they were transplanted to the gardens of the angels.

"The angels have need of these tender buds
In their gardens so fair;
They graft them on immortal stems,
To bloom for ever there."

Having no children, he considered *all* those constituting the different groups *his* children, and the officers as faithful fellow-workers, toiling here on each Sunday morning, and elsewhere, to better our common humanity. Childhood is the receptive period—youth is the golden time—and the Lyceum system the right educative method to be adopted on behalf of the little ones—the olive-branches growing up around our homes. Remember that the Lyceums of earth are but a reflex of those in the heavens, and that the marches here but faintly symbolise the soul's eternal march towards perfection.

Promising to bear the album to his far-away American home, he assured the children that he should never forget them—never cease to take a deep interest in their

prosperity—never be unmindful of their personal kindnesses; nor should he think of them, and the officers of the Lyceum in Melbourne, with feelings other than pleasure and profound gratitude.

The session was then concluded with the usual marching and singing exercises.

The album presented is a neat roan one, with a raised shield, on which Dr. Peebles' initials are embossed. The title page is illuminated with flowers, and the reverse bears the following inscription in colors:—"Presented to Dr. J. M. Peebles by the Melbourne Progressive Lyceum as a memento of the affectionate regard in which he is held by the officers and members of that association.

"July 1st, 1877."

MR. TYERMAN.

MR. JOHN TYERMAN, the well-known Spiritualist and Freethought lecturer, returned to Sydney by the Barrabool on the 24th ult. Our readers may remember that his visit to Melbourne was undertaken in the hope of restoring his health, which had failed principally from over-exertion of the mental powers. We are happy to be able to report that the object of his visit has been so far attained that there is every prospect of his being able, in the course of a few weeks, to resume his public labours. This result is in a great measure due to the magnetic treatment of Mr. Singleton. Mr. Tyerman expressed the regret he felt at being unable to give any public lectures here, and requested us to thank the many kind friends who contributed to the fund initiated on his behalf. The only occasion on which he spoke in public here was at the Melbourne Lyceum on Sunday, 15th July, of which the following is a brief report:—

Mr. Tyerman prefaced his remarks by referring to the unfortunate circumstances under which his present visit to Victoria was made. He had come here in the hopes of recruiting his failing health, and although he believed he was decidedly better, he felt that he was not yet strong enough to speak in public as he desired; his remarks to the Lyceum would, therefore, be fragmentary, and perhaps somewhat rambling, which he trusted under the circumstances they would excuse. He had seen a little of the Lyceum when here before, but what he had recently seen had so heightened his estimation of that institution that he should when his health was restored, endeavour to establish one in Sydney. It appeared to him that the principle of the Lyceum was not to cram or indoctrinate the children, but to cultivate and draw them out. He had formerly had considerable experience in connection with orthodox Sunday schools, to which the Lyceum formed a marked contrast. He exhorted the little ones of the Lyceum to practical goodness, and to remember the proximity of their spirit friends. To the elder members he enlarged upon the truths of Spiritualism, and the eclectic nature of the Spiritualistic belief, comprehending Freethought, and all that was good in the Christian religion. Mr. Tyerman's remarks were listened to with attention, and were applauded at the conclusion.

THE SPECTATOR AT IT AGAIN.

In a scurrilous article on Spiritualism, which appears in the Melbourne *Spectator* of July 14th, a statement is made that Dr. Slade, after being "bailed by some people with more money than brains," absconded, the inference of course being that his bailers were swindled. We beg most politely, but emphatically, to inform the *Spectator* that the above statement is a falsehood. Dr. Slade surrendered to his bail, and his case was dismissed on appeal. A second prosecution was initiated, but Dr. Slade had left for the Continent before service of the summons; and after the harassment of his former persecution, was not fool enough to come back to England to surrender himself to the tender mercies of his bigoted persecutors.

DR. SLADE'S OFFER TO PROFESSOR LANKESTER.

TO THE EDITOR OF THE SPIRITUALIST.

SIR,—I send you a copy of a letter which I addressed to Professor Lankester on the 7th instant. No reply having been received from him, I send you the enclosed, and you may use it as you think proper.

May 19th, 1877.

J. SIMMONS.

PROFESSOR E. R. LANKESTER.

DEAR SIR,—Dr. Slade having in some measure recovered from his very severe illness, and his engagement at St. Petersburg having been postponed (by desire of his friends there) till autumn, desires me to make the following offer:—

He is willing to return to London for the express and sole purpose of satisfying you that the slate-writing occurring in his presence is in no way produced by any trickery of his. For this purpose he will come to your house unaccompanied by any one, and will sit with you at your own table, using your own slate and pencil; or, if you prefer to come to his room, it will suit him as well.

In the event of any arrangement being agreed upon, Slade would prefer that the matter should be kept strictly private.

As he never can guarantee results, you shall give him as many as six trials, and more if it shall be deemed advisable.

And you shall be put to no charge or expense whatever.

You, on your part, shall undertake that during the period of the sittings, and for one week afterwards, you will neither take nor cause to be taken, nor countenance legal proceedings against him or me.

That if in the end you are satisfied that the slate-writing is produced otherwise than by trickery, you shall abstain altogether from further proceedings against us, after the expiration of one week from the conclusion of the six or more experiments, if we are still in England. You will observe that Slade is willing to go to you without witnesses of his own, and to trust entirely to your honour and good faith.

Conscious of his own innocence, he has no malice against you for the past. He believes that you were very naturally deceived by the appearances which, to one who had not previously verified the phenomena under more satisfactory conditions, may well have seemed suspicious.

Should we not hear from you within ten days from this date, Slade will conclude that you have declined his offer.

I have the honour to be, Sir, your obedient servant,

J. SIMMONS.

27 Spui-sstraat, The Hague, 7th May, 1877.

—The Spiritualist, May 25, 1877.

DR. SLADE.

WE are in receipt of a letter from Dr. Henry Slade, dated "The Hague, Holland, 10th May," in which he definitely announces his acceptance of an invitation, formerly sent to him, to visit Melbourne immediately after the fulfilment of his Russian engagement. In reference to the latter, however, he intimates the probability of the Russian war interfering with its fulfilment, in which case he would be prepared to leave Holland, en route for Melbourne, before the end of October.

Dr. Slade is one of the most gifted and reliable mediums living, and to those who imagine that the Bow-street conviction was the result of fraud or trickery on his part, we would recommend the perusal of "The Slade Trial and its Lessons," by the Rev. Stainton Moses, M.A.

Our esteemed friend, Dr. Peebles, has been intimately acquainted with Dr. Slade for many years, and has every confidence in his honesty as a medium. We have little doubt that the Spiritualists here will give him a cordial welcome, and take steps to prevent any attempts at persecution by prejudiced bigots.

FURTHER COMMUNICATIONS FROM A LATE RESPECTED PREACHER.

THE following answers to questions are in continuation of what has appeared in the two previous issues of the *Harbinger*, as communications from the Rev. Jas. Martin, late of this city. Several other questions on important topics have been submitted to him, and appropriate answers are promised, which we shall be happy to present to the readers of this paper in future issues:—

If you have ceased to believe the atonement, and all that it implies, to be the basis of man's salvation, what would you substitute for it?

"My dear friend, I freely admit that I do not now regard what is termed in theology 'the Atonement,' as in any way connected with man's spiritual development. By this, I mean his growth into perfect accord with the will of the Infinite Father, God; and, as the result, the attainment of true happiness. We must look for the means of accomplishing this end in some other way than a belief in man's inherent depravity, and his rescue by other means than by faith in Jesus Christ, as the substitute and sufferer on his account. Man possesses in himself the means of growth. There is a hidden vitality in every human-being's constitution; the question is, how to awaken that faculty, and then how to train it, so that it may minister to the object in view. Growth there must be, under any and all circumstances; but whether that growth shall develop a form of beauty or otherwise, will depend upon the way in which the life is conducted. There are several classes of men on the earth; some who appear to be more highly favoured than others. With the one class you find everything contributing to favour a harmonious growth and development into a higher state of being; while with the other class you perceive discord and imperfection, and every untoward influence of which you could conceive. Now, distinguish between these, and learn to attach to each the relative ease or difficulty which must ensue to secure harmonious growth. In the language of the church, it is declared that all men are fallen, only that the one class is nearer the door of salvation than the other; while the truth, as I understand it is, that in the one case there is a more favourable adaptation of means to ends, as the result of a greater progress along the road of development than in the other."

I want to ask you, then, are we to understand that some persons come into this life in a more advanced state than others do?

"Yes, that is my meaning. As the result of prior operations and influences, they possess advantages which place them in a more favourable position for growth in the earth-life."

I presume there is some object for this?

"It is one of the laws of Nature. In the life of man on earth you see but the merest speck of his existence, either as it regards his prior or after growth; the mistake consists in thinking that the earth-life is the beginning, and that its operations will so far influence all that comes after, that in it you have, so to speak, the moulding process for eternity. The processes of earth-life, like all the other stages of man's being, are important—vastly so—but because it is unknown that in the order of his rolling and progressive existence, man has lived up through innumerable cycles of time, involving an unending number of processes, therefore arises that mistake which is made in regarding the period of earth-life as the probation state which is to govern his future, and give a character thereto. I have led you through this apparently irrelevant course of consideration, because it will be seen ere I conclude my reply to your question, that man's harmonious growth and happiness depends on the right understanding thereof—at any rate so far as his present comfort is concerned—for to remove misunderstandings on the great question of his harmonious growth is the great object to be attained, ere he can enter upon the work of a successful pursuit of the great ends of his being."

"We will continue the discourse of last Sunday morning. The question has a reference to the means of salvation, but the term 'salvation' is an unsuitable one to use. I should use *development* in place thereof. The term *salvation* goes with the idea of atonement, as used by the Churches; according to their teaching, a man—all men—are

hopelessly lost, unless means are provided for their deliverance; thereby inferring that their loss is as much a part of God's design as is their deliverance; for it is said that He alone can save. I am to tell you briefly, then, wherein consists man's means of orderly development. He must not only be surrounded with suitable circumstances, but he must also make use of these to purpose. The force, the power to do this, must come from within himself, where are stored up all the means which, when applied to the object in view, will accomplish the end, viz., his orderly development. Now, I told you last Sunday that some men are more favourably circumstanced than others; hence they are more likely to enjoy that harmonious development which gives to existence its charm, while the rest will either require to struggle more vigorously, or else to be helped by others. To illustrate what I mean, here are several persons who propose to climb a hill. They commence the ascent, but it is soon found that all alike are not equally adapted for climbing. Very soon several are in advance of the others; what, then, is to be done? Those who are the best able to accomplish the ascent will aid the others who are less able to climb, and then, in time, all arrive at the summit, to reap alike the advantages afforded. This is a picture of earth-life. You will find very many much better able to accomplish the journey than others; let the former help the latter. That will be one aspect of the mode of salvation, as you call it, which I should advocate, but the grand thing is for all to realise that they have in themselves the means of growth into higher states. This is denied to none; God is no respecter of persons, He blesses all His children alike."

Will you make somewhat plainer to me the reason why some are evidently so much less able to develop harmoniously than others?

"It has in a great measure to do with the degree of advancement which they have attained when they make their appearance in the earth-life."

Then, does every human being come into the world from a prior state of conscious existence?

"I learn that it is so, as I told you before; the life which is thus individualized is not a thing of to-day, or yesterday, but without beginning in its progress from one stage to another, a straight line running through an endless series of circles; the same force of life gathering about it as it goes different germinal coverings, and manifesting different results in each circle. The force of life is the spark from God; the germinal covering is the form best adapted to each circle of development; the results are the manifestations externally exhibited in either and all of the circles passed through, and of which earth-life is one."

Does man carry with him from one circle to the other, somewhat of the influence of those he has passed through?

"Yes, undoubtedly; that is part of the growth. But all the accumulated experiences of existence are intended to build up the spirit-force, and have no connection with the germinal covering, or the external manifestations. It is because the spirit-force is more or less advanced when it enters the circle of your earth-life, that the work of a harmonious development is more or less difficult to accomplish."

But, in this respect, the impediment often seems to be with the germinal covering, as you call it, so far as the earth-life is concerned?

"So it may appear, but the real cause is in the deficiency of vital force, rendering external circumstances less favourable. I have simply to add, that it is the duty of the best circumstanced to endeavour to realise more fully the means at their command; to educate themselves, and then to aid those who are less favourably placed. By this means, much of the prevailing discord would be removed, and a better state of things introduced. Man's salvation, as you call it, is in his own hands, and when the strong set to work to help the weak, and man universally recognises the brotherhood of the race, then the whole aspect of the case will be changed, and it will be perceived more distinctly that God hath connected with every element of His kingdom the means which shall accomplish the highest aim of which you can conceive, nay, which the highest intelligence in existence could conceive of. The

gospel which I would preach, were I again in my pulpit in Collins-street, would be that human responsibility consists in searching for the means which God hath stored up within, and scattered around each individual, and the right use thereof, with the object not only of personal, but social growth and harmony, and thus into a more certain realisation of God's will, and, by active usefulness, into true happiness."

What is the equivalent of Heaven and Hell in the spirit world? I ask this question because you seem to imply that there is such an equivalent.

"My dear friend, it affords me much pleasure to impart any information which I now possess respecting the great verities of human experience, whether it be in the earth-state or after, so far as I am acquainted with the facts of the case. Let it be distinctly understood that I am now in a much better position to judge of the soundness or otherwise of the human opinions taught on the earth. I am able to bring them under review in a new light, and thus to confirm the impression produced, or to reject the inferences altogether. In the present instance, it is rather a matter of correction than rejection. The theologic Heaven and Hell are myths which, being based on the human imagination, grow out of a consciousness of perfection, or imperfection, as the case may be. You rightly understand me when you imply that I would have an equivalent for the states described as "Heaven and Hell," as these states affect man's experience, not necessarily in the after-life exclusively, but having their root in the earth-life, and their branches extending into the more essentially spirit-world. A state of disease is an unhappy one, and that state, when the result of either imperfect development, or what we call presumptuous living, that is, against light and conviction, is quite enough to produce a hell through the disorder which ensues; and until the diseased state is escaped from, there will be no cessation of the misery involved. On the other hand, a state of health is conducive to cheerfulness and active happiness; this state of health being, in fact, harmonious operation of the functions of man's nature, either as a denizen of the earth-life, or the life after death; and, while this continues, it constitutes a heaven of delight, which is increased by the outflow of the influence to affect favourably those who are in immediate contact with the individual. Now, this state of health may result from a fine organisation, carefully kept, or it may even be attained by those positive rules of life which, when adhered to, lead an individual into the green pastures and beside the still waters of conscious existence. The Psalmist, as he writes in the 23rd Psalm, was in the enjoyment of such a condition, while, on the contrary, you will find other passages in which the very reverse state is expressed. Now, here are your heaven and hell equivalents, perfectly natural in relation to human growth and progressive advancement, and not confined to earth-life alone, but extending onwards into other states of existence—only, that in the future life, as you term it, the recognition of these conditions is of a more intelligent character, so that the lessons they are calculated to teach are rendered more effective of good. I told you on a previous occasion, that human growth and development involved many remarkable phases of experience; and it is here you will find very often, in alternate recurrence, the equivalent of happiness thought of under the figure of heaven, or the equivalent of misery spoken of under the figure of hell."

In the experience of an individual, then, he might, from time to time, be involved in both these stages, as the necessary passages of his progress?

"It is even so, as all human experience attests."

Have you reason to believe, or rather to know, that it is so in the condition of existence you now occupy?

"I see it around me."

Please explain this matter a little more to me.

"I will endeavour to make it plain to you. It arises in this way. Individuals from the earth-life, or any of the planes of spiritual existence, grow by introspection; a process of self-knowledge in which, while the good qualities are fostered, the bad or injurious are, so to speak, burnt away by a refining process. The contemplation of the good or bad qualities, and the degree of their prevalence, either induces cheerfulness or depression; in some instances the cheerfulness is heightened by the greater prevalence of the good qualities; while again, on the contrary, depression is long-continued on account of the prevalence of the bad or injurious qualities—and I can tell you it is a stinging process, by means of which these bad qualities are eradicated. The fire which effects the purification is the indwelling love of goodness which ever strives for the mastery in a man's nature, and at last attains it."

I wish to ask, on what principle does an individual judge of the badness or goodness of the qualities referred to?

"In the same way as he does in the earth-life really, as the result of internal operations, a voice speaking from within—the judgment-seat being deeply embedded in a man's own being—but becoming in this life far more powerful and sensitive than in the earth-state. I tell you, a man is, and ever will be, a law unto himself, and thus he is judged; and it is thus his heaven or hell are constituted, both, states in which he is decreed to learn lessons calculated to eventually raise him in the scale of being; for, while man is the creature, God, the Infinite, rules supreme, and directs all things to a right issue."

"Your constant friend,

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